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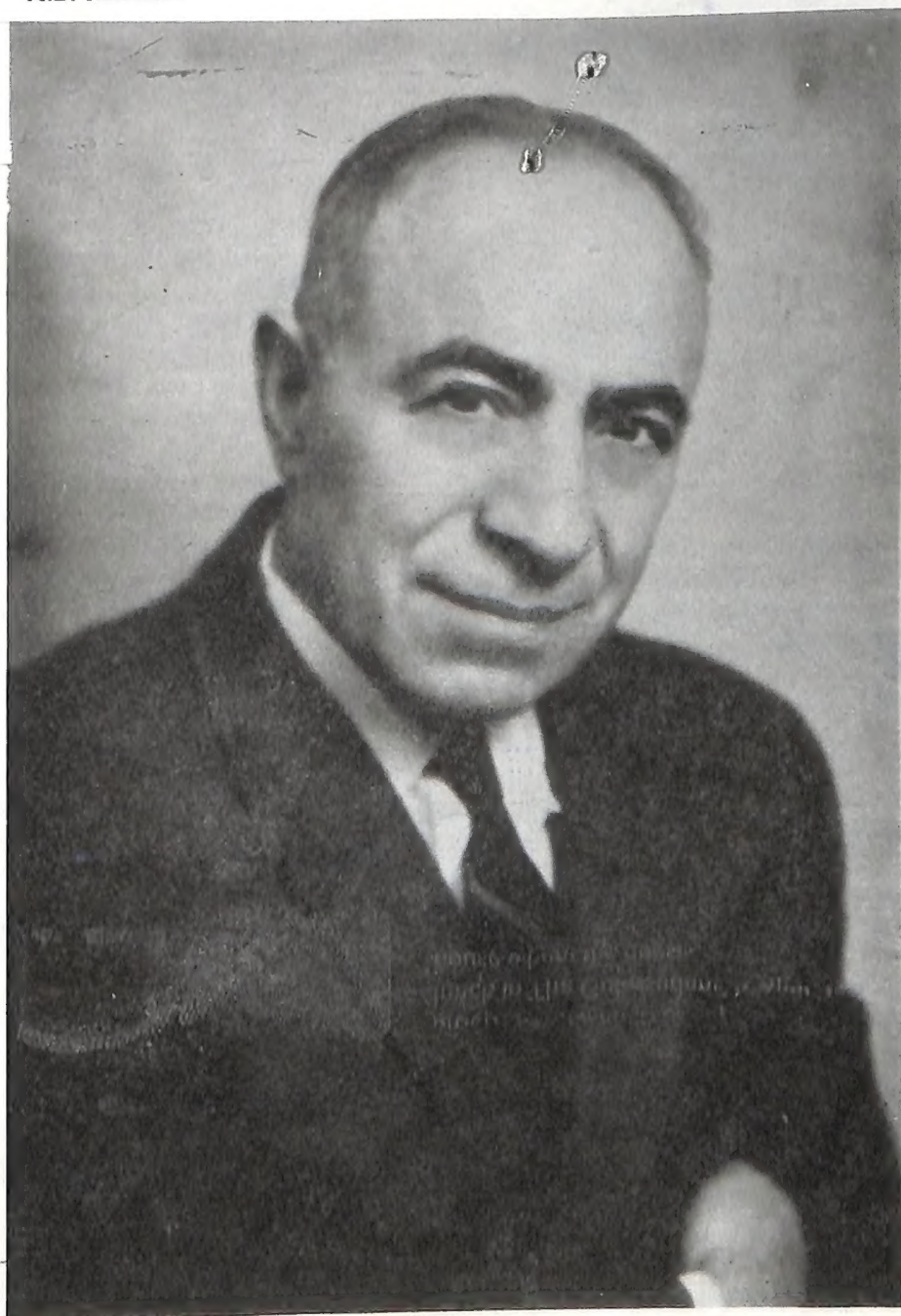
AMIAA News

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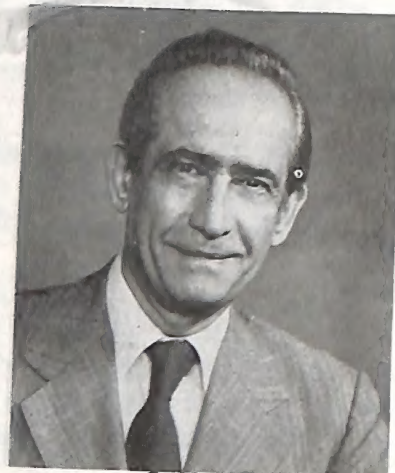
G.H. Chopourian
M.B. Janbazian

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JOHN H.
KEYISHIAN

THE MISSION OF THE ARMENIAN EVANGELICAL MOVEMENT



G. H. Chopourian

With the passing of July 1, 1985 the Armenian Evangelical Movement (AEM) entered the early days of its 140th anniversary. Founded in 1846 with the establishment of the first Evangelical Church of Armenia (*Hayasstaniatz Avedaranagan Yegeghetzi*) on July 1, the movement will be 140 years old at the end of next June.

All worldly structures age: buildings age, trees age, even gigantic mountains age. What about reform movements? Movements also lose their youthful energies, enthusiasm, and get old.

For a couple of decades now, a number of evangelical leaders have written that the Movement is not effective anymore. "The Armenian Evangelical Movement is in Retreat" was the basic thrust of an editorial by an evangelical leader. The Rev. Dr. Vahan Tootikian of Detroit, Michigan upholds the same position in his book, *The Armenian Evangelical Church*. As a matter of fact, he boldly suggests that the Evangelicals strike down their tents and join the Armenian Apostolic Church, believing they'll be more effective from within. The Editor of *Chanasser*, an evangelical Christian publication stationed in Beirut, subtly suggests the same concern in an editorial. He compares the evangelical situation to the "fig tree" which Jesus condemned to uprooting if it did not behave true to its nature of producing figs.

Internal criticism is a healthy exercise. To find truth, one must be open to truth. It is a good "Protestant Principle," imply-

ing truth is inherent in the free exercise of search. There is, therefore, no fear or shame to state "The AEM is in retreat" or that "The AEM should fold up and join the Armenian Church," even if some might consider the statements to be "unforgivable."

The more important questions are: "Is the Armenian Evangelical Movement worth saving? Will we do any good to the Armenian Church if we don't close up shop? Do we have a mission to our nation? The answer to the three questions is an overwhelming "Yes."

First of all, we have the role of playing "challenger."

For centuries the Armenian Church talked about making reforms, with no substantial result. Following the Armenian Evangelical Reformation, talk of reform was intensified and a few changes began to appear. The vast evangelical educational institutions and their successful programs, enthusiastically embraced by all Armenians, did not go unnoticed. The high scholastic standing of evangelical spiritual leaders, trained in qualified seminaries, stirred up questions about the preparedness of the priests of the Armenian Church. The Armenian Church was also influenced to consider the benefit of Sunday School for the Christian training of children in school and church. A gadfly impels, goads on, causes worry. Evangelicals have unwittingly been placed in the role of a "gadfly," which role they need to play more consciously because we have a mission to our nation in the fields of education, leadership training and Christian education. Should we abandon that mission?

A second contribution Evangelicals can make is in the area of evangelism.

The early Armenian Apostolic Church was a missionary church, involved in evangelism among nations surrounding Armenia. After the nation was christianized, the alphabet discovered, the Bible printed and the membership grounded in Christian truths, ommitted men took the Gospel out of Armenia. One of the salutary corollary benefits was respect to the Armenian nation. In going out of

— G. H. Chopourian
themselves, they gained the admiration of the surrounding people.

Christianity is a missionary religion. It requires the Christian to carry the Good News to others. Armenian Evangelicals, at least in theory, are fired up by the challenge of mission through evangelism. We have the challenge of firing up the zeal of the Mother Church and our nation for universal mission.

The third contribution Evangelicals can make is in the area of tolerance.

The Armenian Evangelical Movement believes in and allows religious toleration. It is able to absorb into the bosom of the church men and women of different persuasion and allow variations in worship. H.F.B. Lynch, writing on the Armenian Church in his 88-page chapter on "Edgmatsin and the Armenian Church" concludes:

"...the lesson which is taught by history is that no nation and no Christianity will succeed with the Armenians which endeavours to deflect them from their own opinions and to preclude them from working out their own salvation in their own way."

Why such a hard line is drawn is understandable. The Armenian Church throughout history has acted practically as political proxy for the nation, gradually intermingling its sole religious purpose with that of the defense of the nation. Lines have stiffened.

Religious hard lines only divide, when flexibility should exist to lead to unity. The Armenian Evangelicals have been able to effectively retain within the church practically all elements—the scholar, the professional, the artisan, the leftist, the rightist and the non-party independent. This same spirit has also been applied in the evangelicals' relationship with all Armenians. They have been able to act as glue or as a bridge to tie ends together.

A fourth contribution is related to the Priestly and Grace traditions.

After all is said and done the Christian faith must be interpreted in terms of personal relationship to Christ. The Arme-

(Cont. on page 6)

JOHN KEYISHIAN: AMAA'S "SENIOREST" LIVING PAST PRESIDENT

In his eightieth year, octogenarian John H. Keyishian is the "seniorest" living past President of the Armenian Missionary Association of America. His loyalty to the Association, the nature of his devoted labors to the organization, his successful promotion of the AMAA among relatives and friends, and his exemplary financial provisions for educational and relief needs qualify him for a tribute. It is a pleasure, therefore, to present Mr. John Keyishian to you, our readers.

Born in Chomaklou near Kayseri (now in Turkey) on October 15, 1904, John H. Keyishian suffered many hardships as a child. In 1915, at the age of eleven, he and his family, together with the entire population of his hometown, were deported to the Arabian desert on the orders of the Turkish government. In the harsh, arid town of Shobeck, he lost his father, grandmother and two younger brothers due to starvation and deprivation. His two uncles with their entire family of seven suffered the same fate. Having survived the massacres through God's intervention, he found his way to Aleppo, Syria where the remaining Keyishian family members found refuge in one of the orphanages. After spending three years in Aleppo, Mr. Keyishian was able

to come to America with the help of his brother-in-law, reaching New York on January 20, 1921. Even as he landed, he thought of schooling and by the third day of his arrival, he had already registered in the New York Evening Public School on 42nd Street. During the day, John worked to support his mother and younger brother, Robinson. His formal education spanned over seven years, completing during this period public elementary school in two years, high school in three years and spending two years at Columbia University.

By virtue of his honesty and clean and clear records, Mr. Keyishian is a widely known, highly respected and unreservedly trusted businessman in the oriental rug business community of the entire country.

In the Armenian Community of America, however, Mr. Keyishian enjoys the reputation of not only a successful businessman, but also that of a truly patriotic Armenian. He is viewed as a reputable community leader and a talented writer. His lifelong involvement, as well as important contributions to worthwhile Armenian religious, cultural and charitable causes clearly indicate that he rightfully merits the community's respect and admiration.

An impeccable evangelical Armenian,



John H. Keyishian

Mr. Keyishian has been a very active member of the Armenian Evangelical Church of New York in which he has served as a member of the Board of Elders, Deacons and Trustees, and also as Chairman and member of many important committees.

For over half a century, Mr. Keyishian has served the Knights of Vartan in important leadership capacities, such as Master, Grand Recorder, District Representative and member of numerous committees. In 1975, in appreciation of his devoted services, he received the Man of the Year award of this organization. In

The Inspirational Corner

BY FAITH

Editor's note: This poem is selected from Mr. D.E. Beauchamp's various writings in possession of the AMAA. Mr. Beauchamp and his wife, Margaret, residents of San Clemente, CA, are longtime supporters of the ministry of the AMAA.

I flew into a peaceful Kailua
Beside Kona's azure blue sea,
Searching for a fulfillment
That would be a challenge to me.
The love I encountered
I did not expect to find;
It was the love of the Creator
Of the earth and all mankind.
I saw a dream emerging
That would not go away;
A dream of every nation

Kneeling together when they pray.
I saw that dream unfolding,
But did not really understand
How faith could build a temple
On that unyielding lava land.
Slowly my eyes were opened
As my new love gripped my soul;
I saw people from every nation
Working toward one common goal.
There was no language barrier
By those called by faith and mirth

To extend the Savior's message
To every nation on this earth.
Christ's teaching is life eternal;
With love He nourishes this land,
Quietly strengthening the faithful
Who clasp His nail scarred hand.
When my faith is worn thin
And I need help to understand,
I pray God will call me again
To that unyielding lava land.

D. E. Beauchamp

1983, he was once again honored, along with another former AMAA President, Vahe Rubian, D.D.S., at a special testimonial banquet given by the Etchmiadzin Lodge of the Knights of Vartan.

Mr. Keyishian has also served the Chomaklou Compatriotic Society. For more than twenty years, he has acted as head of the Society, and for 40 years he has edited *Arkeos*, the official publication of the Compatriotic Organization.

Mr. Keyishian is a literary man—a well read person, an accomplished writer and a talented poet. Over the years, he has contributed numerous articles and poems to the former *Gotchnag*, the *Armenian/American Outlook* and other publications. He has published two highly appreciated books in the Armenian language: *Heart Effusions*, a collection of his poems; and *Garbis, The Bridegroom-to-be*, a play. In all his writings, Mr. Keyishian comes through as a sensitive and observant writer who expresses his love for fellow human beings and demonstrates his devotion to our ethnic and cultural values in a uniquely original style.

The choicest spot in Mr. Keyishian's

heart and life, however, has been always reserved for the work of the AMAA. His initial involvement with the AMAA dates back to his tender age when, as a young idealistic man, he was captivated by the high purposes of the Association. Since then, he has uninterruptedly and wholeheartedly served the Association in many capacities. He has been a loyal and generous member; acted as Chairman of his church's AMAA Chapter; and served on the Board of Directors, the Executive and other important committees. In 1964, Mr. Keyishian was elected as President of the AMAA and for two consecutive terms, until 1966, he served as a most capable, wise and inspiring leader. But, Mr. Keyishian's contribution to the life and work of the AMAA cannot be measured only by the length of time he served the Association in formal capacities. Mr. Keyishian has a unique grasp of AMAA's spirit and mission which have motivated him to be a tactful promoter and an ambassador par excellence of the Association.

In a letter dated 1967 and addressed to our Executive Director, Dr. G.H. Chopourian, then the Pastor of the

Armenian Martyrs' Congregational Church of Havertown, PA., Mr. Keyishian has given a moving testimony to his eminently Christian philosophy of life and his profound love for the Armenian people. An excerpt of that letter reads: "Thanks be to the Almighty that I have left all difficulties behind and look forward to the blessed future, trying to consider every God-given day as His gift and to live with a thankful heart—giving and doing those things which will be for the good of our nation's remaining members."

Mr. Keyishian was married to the former Arax Artinian, a devoted wife and mother who passed away in 1980. John has two children: Harry Keyishian, Ph.D., a professor of English at Fairleigh Dickinson University; and Paul Keyishian, proprietor of Keyishian's Carpetland; and six grandchildren.

On behalf of the President, Mr. Nazar Daghljan, the Board of Directors, the entire membership, we salute Mr. John Keyishian and extend our loving gratitude to him for his inspiring contribution towards the growth and progress of our beloved Association.

JAMES G. JAMESON ESSAY CONTEST AWARDS

The Executive Director of the Armenian Missionary Association of America (AMAA), the Rev. Dr. G.H. Chopourian, announced that in June 1985, the AMAA made its first awards in its James G. Jameson Essay Contest. Dr. Fred Assadourian, Chairman of the Publications Committee of the AMAA, which administers the Essay Contest, said that two papers, both well-written and results of extensive research in subjects on Armenian culture, were tied for first place honors in the opinion of the judges. One of the papers was presented by Mr. Mark Movsesian of Forest Hills, N.Y. Mr. Movsesian has just graduated from Harvard College and will enter law school in the fall. His topic was *The New Millet: Causes of Armenian Immigration to the United States*. The second paper was by Mr. John Ajemian of Chicago, ILL. Mr. Ajemian's topic was *Perceptions on Armenian Society in the 14th and 15th*

Centuries as Seen through Colophons of Armenian Manuscripts. In accordance with the decision of the judges, each of these contestants will receive an award of \$200. Jane Alice Berberian of Holbrook, MA, was given honorable mention for her excellent paper on *Armenian Khatchkars*.

The AMAA James G. Jameson Essay Contest was established through a generous donation by Mr. James G. Jameson of Brookline, MA. Mr. Jameson, who is a long time generous supporter of the educational projects of the AMAA, is deeply interested in the preservation of our Armenian cultural heritage. He says that he established the Essay Contest "to stimulate a desire in Armenian youth to broaden their knowledge and understanding of their traditional background and cultural heritage."

Judging from past entries, the AMAA believes that the contest is fulfilling its purpose and looks forward to future entries.

The next award will be made in 1986 and the deadline for entries is April 30, 1986. The James G. Jameson Essay Contest encourages entries on any aspect of Armenian heritage, such as literature, language, culture, geography, economy, history and religion. Essays are expected to be unpublished originals in English with lengths of 1000-2000 words. The contest is open to any full Armenian or part Armenian between the ages of 15 to 25. Awards are based on style, language, accuracy of facts, extent of research, and magnitude of helpfulness of the essay to Armenian youth. Further information can be obtained from:

**Armenian Missionary Association of America, Inc.
140 Forest Avenue
Paramus, New Jersey 07652**

(201) 265-2607, 265-2608

FIVE AMAA SUPPORTED YOUTH GRADUATE FROM THEOLOGICAL SCHOOLS

The Executive Director of the Armenian Missionary Association of America (AMAA), The Rev. Dr. G.H. Chopourian, announced that with the close of the 1984-85 school year, five students who were recipients of generous AMAA Scholarship grants while in seminary, completed their theological training and graduated with post graduate degrees from various institutions of higher learning around the country.

We are happy to introduce these young Armenian Theological graduates who, according to Dr. Chopourian, "are now trained, equipped and ready to serve as pastors, youth directors, missionaries and church leaders":

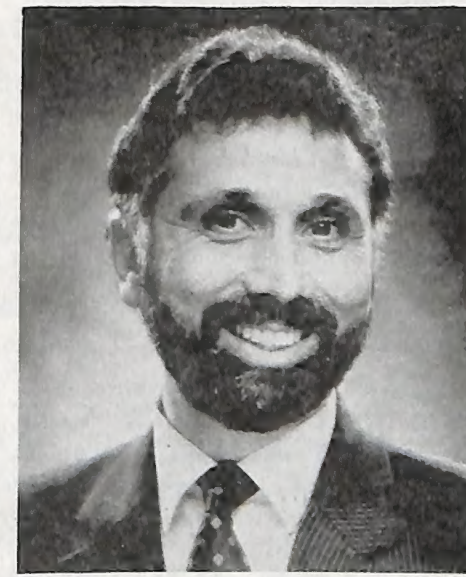
Nayiri Karjian, daughter of the Rev. Hovhannes and Mrs. Rebecca Karjian of Beirut, Lebanon, graduated from Lancaster Theological Seminary in June with a Master of Divinity degree. As a seminary student, Miss Karjian conducted the liturgy and taught Sunday School Class at the Conestoga United Methodist Church. Currently she is engaged in a one-year internship program at the Bethany United Church of Christ in Ephrata, PA, after which she will be ready to go into pastoral ministry wherever God calls her.

David Mark Keazirian graduated from the Gordon-Conwell Theological Seminary of South Hamilton, MA with a Master of Divinity degree. As a seminary student, Mr. Keazirian did his interim preaching at the Fort Square United Presbyterian Church in Quincy, MA. He is looking forward to going into full-time Pastoral Ministry. He is specially interested in ministering to emotionally hurting persons.

Haig Kojoglanian graduated from Princeton Theological Seminary with a Master of Divinity degree, on June 4, 1985. He is currently engaged in volunteer Christian work with the Armenian Brotherhood Bible Church of Pasadena, CA. Mr. Kojoglanian is planning to attend Fuller Theological Seminary and work towards a Ph.D. in Psychology. He plans to join the faculty of an institution of higher learning in the future and teach Old Testament and other religious subjects.



Nayiri Karjian

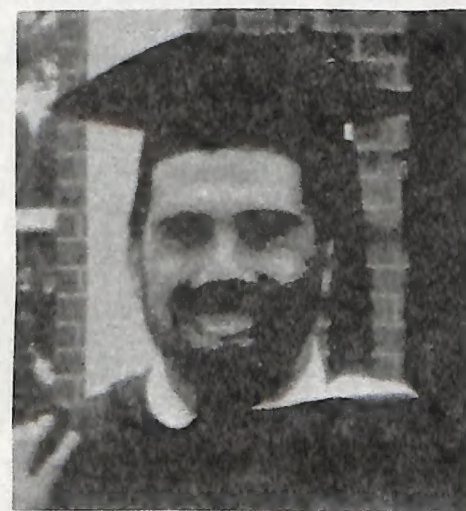


Lawrence F. American Murphy

Lawrence Frank American Murphy graduated simultaneously from the American Baptist Seminary of the West with a Master of Divinity degree and from Fuller Theological Seminary with a Master of Arts Degree. Mr. Murphy, an experienced evangelist, has a long record of Christian service to his credit. He ministers to those in prison, leads Christian Seminars, engages in evangelism work and helps in planting churches in Hispanic Communities. He also leads Armenian Evangelical youth retreats. He and his wife, Denise, live in San Jose, CA., with their three children, Elizabeth, 13; Daniel, 11; and Rachel, 6.

Calvin Sagherian, the son of the Rev. and Mrs. Hagop Sagherian of Beirut, Lebanon, graduated with a Master of Divinity degree from the Talbot Theological Seminary in La Mirada, CA. Mr. Sagherian, a capable and popular youth leader, is doing his internship at the Lake Avenue Congregational Church in Pasadena. He is interested in Christian youth work, and looks forward to serving in youth ministries with the ultimate goal of pastoral work in Armenian Evangelical Churches.

John Keuhnelian, M.D., Vice President of the AMAA and Chairman of the Scholarship Committee of the Association through which 22 theological candidates and 180 qualified Armenian



Calvin Sagherian

University students were supported during the past academic year said, "The Board of Directors and the entire AMAA Family rejoice at this year's fine harvest of Armenian theological graduates." Dr. Keuhnelian added, "The AMAA believes that the many spiritual and moral questions faced in our community and the society at large, could be addressed, at least on a human level, by having younger, committed and better trained church leaders. We are indeed very grateful for the exciting opportunity we have to help in the training of qualified and committed young men and women who will serve the spiritual needs of our people."

The training of future church leaders has always been one of AMAA's priorities. The Association makes substantial investments each year to sponsor the training of future church leaders. For the upcoming 1985-96 academic year, and on the recommendation of the Scholarship Committee, the Association will assist in the theological training of 15 students attending various seminaries in the United States and the Middle East.

The AMAA is grateful to the generous benefactors who have set up Endowed Funds with annual income designated for the tuition of pastoral trainees. Among these are: **Prof. Loutfi Levonian Fund, Mr. & Mrs. M.H. Muradian Memorial Fund, Mr. & Mrs. D.G. Kazarian Fund, Hagop & Yester Dohanian Family Fund, Ezras & Nellie Tellalian Fund, Eugene Clemence Memorial Fund, Paul & Arousiag Iskiyan Theological Fund, Avedis & Parantzem Kezlarian Fund, Karekin Kaboolian Fund, Harry &**



David Mark Keazirian

Catherine Apelian Memorial Fund, S.K. & G.T. Emurian/Arsen Gulian Fund, Leon & Matilda Giridlian Fund, and Makanian Missionary Fund.

The AMAA provides important facilities to those desiring to establish Trust Funds to assist the education of religious



Haig Kojoglanian

leaders. Interested parties are invited to write or call:

**Dr. G.H. Chopourian,
Executive Director
Armenian Missionary Association
of America, Inc.
140 Forest Avenue
Paramus, New Jersey 07652
Telephone: (201) 265 - 2607**

THE MISSION (cont. from page 2)

nian Church is Old Testament-oriented in its liturgy and service. The "Priestly" tradition and the "Temple" practices of the Old Testament prevail. The Evangelical Church is grace-oriented, as portrayed in the New Testament and is prophetic in its practices. This means challenging our Armenians everywhere to accept God's gift of Christ: to embrace God's grace as a free gift by faith in Christ and thus earn eternal happiness, for the road to God's presence is not by sacrifices and offerings for "The sacrifices of God are a broken and contrite heart." The Evangelicals must hold up the torch of personal salvation in Christ!

There are at least five or six additional contributions Evangelicals made to Armenian Christian life which need to be upheld and continued:

1. The movement popularized the Bible;
2. Kept church and politics separate;
3. Kept the Apostolic Church open to reform;
4. Purified and unified the vernacular Armenian language with the translation of the Bible into the spoken language;
5. Introduced daily devotion into the home;

6. Gave prominence to Kyrigma, the preaching of the Word.

In the late 1960's and early 1970's three princes of the Armenian Church were asked to give their opinion on the value of the Evangelical Movement. What they wrote is encouraging:

"Evangelicals popularized the Bible and Sunday Schools and developed exemplary Schools."—Archbishop Papken Varjabedian.

"...brought some blessings into the circle of the Armenian people and the Armenian Church. These were a general feeling of love of religion, love of Bible-reading, a prayerful life, higher education and the Sunday School movement. . ." — Archbishop Hrant Khatchadourian.

"...Catechetical textbooks and religious magazines were published; new seminaries were established for the training of clergy; the importance of preaching the Word was emphasized by reiterating the special education of preachers; the traditional customs of

family prayer, Bible reading and other devotional practices were encouraged." —Archbishop Torkom Manoogian.

Yes, Evangelicals have a mission to our nation! If we are somewhat faltering at the present, that should be no excuse to fall. Instead, Evangelicals should be more strongly challenged to think of making greater contributions.

But we cannot do it if we do not face the trends that are weakening our **uniqueness**. Two questions may give us an idea of the trends:

"All Armenians practice it, why shouldn't we?" You can't live your life by what others do; majority is not the Evangelical's standard. It wasn't the standard of our Lord.

"Should we proselitize other Armenians?" No, but is that to be translated to mean silence? We are ordered by Christ to be his witnesses to all, including Armenians.

Evangelicals have a specialty, viz, to preach the Word in season and out of season.

If we are faithful, Christ will honor us.

THE EYEWITNESS STORY OF "THE FORTY DAYS OF MUSA DAGH"

— Alexander A. Antrasian

PART III

(Continued from June issue of the AMAA NEWS.)

Here it is timely to say a few words about our arms and food supplies.

Our fire arms were as follows:

About 400 old fashioned single barreled and double barreled shot guns. These were loaded from the top of the barrels, and were used for hunting. Possession of these was legal and almost every family had one.

97 Martin rifles each with 30 to 100 cartridges.

11 Kondakli Mouzare each with 100 to 200 rounds.

15 Kermah shot guns, and enough materials to reload about 3000 cartridges.

Our food supply would have hardly been enough for 10 weeks.

The next eight or nine days were comparatively peaceful ones. This lull gave us a chance to evaluate our situation and make changes where necessary. Our fighting organization remained the same, with minor changes. Our fighting men were divided into 43 groups of 10 each plus a leader over each ten.

It was felt that when an enemy attack started, it was taking too long for the reinforcements to reach the front line. It was decided to create a group of 33 men, made up of our best fighters and armed with the best fire arms we had available. They were further divided into three groups of ten each with an eleventh member designated as the leader. They were stationed in a central location to be able to reinforce any front in the shortest time possible.

A labor corps was created of people who were too old to fight. They were to dig trenches and fortify positions where necessary.

The women used to fetch water, and also cook and carry food to the fighters at the front.

All the dogs were killed so that their barking would not betray the location of our camps.

Soon, it was realized that we could not stay here and fight indefinitely. The world

war might last a long, long time. The most reasonable hope for us would be, if possible, to contact the Allied warships that used to cruise the Mediterranean waters nearby. Accordingly, under the guidance of my brother, two bed sheets were procured. On one a large red cross was sewn. A plea for help was composed by my brother in English and written on the other bedsheet with a pencil. Some of the women crocheted over the penciled message with red yarn. The bedsheets were then fastened on two poles. Four people were assigned to the flag squad. They were stationed near the sea on an unobstructed hill. They were to watch for allied warships and if they happened to see one they were to open the flags and hold them up so that they could be seen from the friendly ships.

On August 19, the enemy appeared at four different points. It soon became evident that they meant business at only one point.

This was to be the most determined attack of the enemy, their number estimated at 3000 regulars and 4000 irregulars. They fired continuously and asked aloud the help of their Allah. This time, they again made use of two small cannons with which they continuously bombarded our positions. Our fighters answered their "bang bang" and "Allah Akbar" with bullets. During this day's fighting, our losses were 8 killed and 5 wounded of whom 3 died later.

The next morning the fighting resumed with the previous day's intensity. Until noon, the enemy was hardly able to advance. But in the afternoon, they got close to the main camp. It was a very dangerous situation. Despair was spreading. Some men were getting ready to kill their loved ones and then commit suicide in order not to be captured by the Turks.

Towards evening, all of a sudden enemy bullets started whistling overhead in the air at the main camp. For a little while, it felt that the beginning of the end had started. We did not have a general. We did not have a strategist. This was a people's self defense. At this critical mo-

ment, several small groups of our fighters, independent of each other, reached the conclusion that this was a do or die night. They communicated their ideas to each other and decided to attack the enemy during the night. They surrounded the enemy on three sides and started firing from all three sides. This created a confusion in the enemy camp. They started running in confusion to save their skin. When morning came, the enemy had disappeared. Small groups of them who had lost their way were roaming around. Some of them were hunted down. Others escaped.

The enemy had left behind seven rifles and 3000 rounds of ammunition.

In the second day's fighting we had seven casualties, 3 dead and 4 wounded.

According to our intelligence reports the enemy had 190 wounded and about 1000 missing. Most likely the great majority of those missing had deserted and disappeared, taking advantage of the situation.

After we aborted the enemy's most recent and most powerful attempt to subdue us, the Turks changed their strategy. They decided to blockade us and starve us into submission. They fortified the areas where they were stationed and waited.

It was at noon on Sunday, September 6, a beautiful day even though our hearts were heavy and the prospects for survival not so bright, when suddenly every one was electrified by cries of joy "Vapour egayr, vapour egayr" (the ship has arrived) that rang through the air. A French cruiser had noticed our flag, had come closer to the shore and sent a boat ashore to take several of our people aboard. One of our men could speak French. He explained the situation to the captain of the cruiser in detail. The captain reported his findings to his superiors by wireless communication, and they instructed him to tell us that within eight days they would give us an answer as to what they could do for us.

Turkish authorities, realizing that the situation had tilted in our favor, made a final effort to conquer us.

On September 7, just before sunrise, they started their attack. While the battle was going on, our Defense Council members, having received an invitation from Vice Admiral Dartije du Fourne, went on board ship to pay their respects to the Admiral. The Admiral assured them they would soon rescue us.

The battle lasted all day. In the first few hours the enemy made a speedy advance. But the determined defense and the counter attack of our fighters turned the tide and caused them to run in disarray. They ran all the way down to where they came from.

In this battle they had a large mob of irregulars and maybe a couple of thousand or more regulars. That day our casualties were two dead and one wounded. We can only guess at the casualties on the enemy side. It must have been fifty or more times than those of ours.

In the evening of September 10, the French communicated their decision to us. We were to be taken to Port Said, Egypt.

Within two days, all the people descended to the seashore and were taken aboard five ships. Our animals and other belongings that had to be left behind were destroyed so that the enemy would not be able to make use of them.

The sailors, very gently and lovingly, helped everyone aboard the ships.

Here it is worth mentioning that by a happy coincidence there was an Armenian naval officer on one of the ships. His name was **Diran Tekeyan**. He was a great help to us.

Starting on September 13 and on the following few days, we disembarked from the five naval ships onto the eastern banks of the Suez Canal across from the city of Port Said. There we found a tent city prepared for us.

The place was named "Armenian Refugees' Camp." The Armenian colony of Egypt helped us in many ways, the Armenian General Benevolent Union opened an elementary school for our children, and the British used their influence on the Egyptian government to feed the refugees.

After disembarking, a count of our people showed that there were 4200 of us.

We stayed there for four years. At the end of the war, we were taken back to our homes in Musa Dagh, again on board French ships. Vive la France!

THE SIXTY-SIXTH ANNUAL MEETING OF THE AMAA

The Sixty-Sixth Annual Meeting of the Armenian Missionary Association of America, Inc. will be held on Sunday, October 20, 1985 at 1:30 p.m. at the Immanuel Armenian Congregational Church, 9516 Downey Ave., Downey, Calif., Tel. (213) 862-7012.

All members of the Association are urged to attend the Meeting to:

- Hear and approve reports of the AMAA Officers, Committees, Chapters and affiliated Boards;
- Receive and approve the financial reports;
- Consider and confirm the budget for the new fiscal year 1985-86;
- Elect six Board members to replace the outgoing officers;
- Elect four members to the Nominating Committee;
- Elect an Auditor;
- Consider and act upon any other business that may legitimately come before the membership.

Members and friends are also cordially invited to the following functions to mark the 66th Annual Meeting:

WEDNESDAY, THURSDAY & FRIDAY, OCTOBER 16, 17 & 18, 1985

Ministers' Seminar Retreat: For active ministers of the churches of the Armenian Evangelical Union of North America. Auditors by application or request.

FRIDAY, OCTOBER 18

Meeting of the Board of Directors: Session I — 4:00 p.m.

SATURDAY, OCTOBER 19

Meeting of the Board of Directors: Session II — 9:00 a.m.

Meeting of the Board of Trustees-Stephen Philibosian Foundation: 2:30 p.m.

Annual Meeting Banquet: 7:00 p.m., Avazian Hall, UACC, 3480 Cahuenga Blvd., N. Hollywood, Calif. Keynote speaker: Albert Momjian Esq.; Music: David Bakamjian, Cellist; Gwendolyn Mok, Pianist.

SUNDAY, OCTOBER 20

Annual Meeting Worship Service: 11:00 a.m., Immanuel Armenian Congregational Church

Luncheon: 12:30 p.m.

The 66th Annual Meeting of the AMAA: 1:30 p.m.

Meeting of the Board of Directors: Session III — 4:30-5:30 p.m.

The AMAA President, Nazar Daghljan, and the Board of Directors look forward with great anticipation to the presence and participation of all ministers and members of churches, representatives of AMAA and Missions Committees as well as AMAA members and friends.

For further information on the 66th Annual Meeting and the related activities, please call or write to:

Armenian Missionary Association of America
140 Forest Avenue
Paramus, New Jersey 07652
(201) 265 - 2607, 2608

ANNIVERSARY CELEBRATIONS

FIFTIETH WEDDING ANNIVERSARY OF PUZANT AND ANGEL GULESSERIAN

— By A.S. Badeer



Mr. and Mrs. Puzant Gulesserian

On Saturday the 29th of June 1985, a very elaborate and impressive 50th Wedding Anniversary surprise party was planned for Puzant and Angel Gulesserian by their children Hrair, Hilda, Ike and Sam and their families. The gathering was held in the backyard of Hrair's and Margo's beautiful home. Around the swimming pool there were some fifteen or so beautifully decorated tables, surrounded by a thick wall of lovely trees, making the place both private and very attractive.

Starting at 4 p.m. some 140 close relatives and friends started to pour in from all over California, as well as cousins and brothers from the East Coast. When Puzant and Angel were brought around about 5 p.m. they were stunned to see all this big crowd who welcomed them to the tune of "Happy anniversary to you." Undoubtedly, Puzant and Angel were both very emotional and happy for this most unexpected gathering. The audience also shared their mixed emotions. As the children knew that Angel liked violet colors, they arranged that all the flowers on the tables, ribbons, table covers, balloons, etc. had violet color in them. There was a lot of detail to which they must have given a lot of thought.

There were seven persons who made short speeches: Dr. P. Krikorian, Dr. Ara Ketenjian, Rev. G. Tilkian, Rev. Vahe Simonian, Levon Gulesserian, Dr. P.

Hadidian, Jean Hadidian. At the end I had the privilege of expressing a few words of appreciation and thanks on behalf of the guests and then read the excellent letter from the AMAA written by Rev. G. Chopourian.

The following day, Sunday, the same group was invited to an equally elaborate lunch in The Gulesserians' beautiful new house where the guests continued to enjoy a wonderful fellowship and a very pleasant catered lunch.

The whole two days of exquisite and elaborate entertainment and joyful fellowship was an indication of the respect, love and dignity Puzant and Angel have implanted in their dear children. Around three o'clock the guests started to depart with unforgettable sweet memories.

SAO PAULO CHURCH HONORS REV. SAPSEZIAN

At a special banquet held in the Armenian Club of Sao Paulo on August 10, 1985, the Armenian Evangelical Church of Sao Paulo, Brazil, honored its Pastor Emeritus, the Rev. Dr. Aharon Sapsezian on the 30th Anniversary of his ordination into Christian ministry. A large number of Armenian Evangelical parishioners as well as friends and guests attended the banquet and greeted the Rev. Sapsezian and his wife Zabel, who were in Sao Paulo on a visit from Geneva, Switzerland where the Rev. Sapsezian is the pastor of the local church.

Prior to his service in the Theological Education Fund of the World Council of Churches and his current ministry with Swiss congregations, the Rev. Sapsezian was the pastor of the Armenian Evangelical Church of Sao Paulo.

55TH ANNIVERSARY OF THE IMMANUEL CHURCH

The Immanuel Armenian Congregational Church of Downey, CA, the Rev. Edward S. Tovmassian, Pastor, marked its 55th Anniversary with a special Banquet on April 27, 1985. Guest speakers for the event, introduced by the Master of Ceremonies, Ray Savoian, were the Rev. Harry Missirlian, Minister to the AEUNA, and former District Attorney,



The Rev. and Mrs. Edward S. Tovmassian

Robert Philibosian. Mr. Philibosian praised Christian Armenian people for their success in raising generations of worthwhile citizens, devoting themselves to their families, their community, their church and their country.

A special musical program by Guy Chookoorian featured a number of western and Armenian songs, including a moving rendition of "Yerevan".

Chairperson of the Banquet Committee, Kay Zoolalian, her assistant, Queenie Kazarian, and other members, were pleased with the success of the Banquet which also honored the oldest member of the Immanuel Church, Mrs. Zabel Kazarian who is 94 years young.

THE REV. & MRS. G.H. CHOPOURIAN HONORED AT SURPRISE FAMILY PARTY

— By M.B. Janbazian

Our Executive Director, the Rev. Dr. G.H. Chopourian and his wife, Mrs. Yeprouhie, were honored at a surprise 40th wedding anniversary party on Sunday, June 23rd at the home of their eldest daughter, Eileen, in Havertown, Pa. The event was jointly organized by their three daughters and their husbands: Vera and Tom Bailey and Vicky and Tom Gehrt, all of Wilmington, Delaware, and Eileen and Harry Stephey, Havertown, Pa.

Some forty family members and relatives greeted the honorees and enjoyed a pleasant time of fine Armenian food and fellowship. Warm congratulations to our Executive Director and Mrs. Yeprouhie and prayerful wishes for many more years of happy life and fruitful ministry together.

FORTY TONS OF HOUSEHOLD EFFECTS AND APPAREL SHIPPED TO LEBANON

Through the successful efforts of new Board Member Kirk Sermabeikian, Hanover House, a subsidiary of Horn and Hardart, made a gift of household effects and wearing apparel to the Armenian Missionary Association of America, cost value of which amounted to \$250,000.00. The AMAA shipped the items in two large containers on May 16, 1985 and word reached on July 8 the shipment has been cleared from customs tax-free because the goods were to be distributed to needy families and service organizations. Mr. Kirk Sermabeikian, to whom all Armenians should extend their appreciation, is a highly placed Executive at Horn and Hardart Company as Vice-President Controller. Our deep gratitude also goes to Mr. William J. Fitzgerald, President of Hanover House, who acceded to our request, and trusted us with the large gift.

The details of the manner in which the goods were received and distributed are satisfactorily explained in His Holiness, Catholicos Karekin II's letter of July 30, 1985 which reached the AMAA headquarters on August 8.

"Dear Rev. Chopourian,

"We would like to thank you wholeheartedly for your letter of 6th May, 1985 and enclosed papers related to the shipment of two containers of discarded clothing and other material. Indeed, this contribution of the Armenian Missionary Association of America is very highly appreciated by us and all those who benefited from it.

"They arrived safely and our office of the Catholosate did everything to have them delivered from the customs' services without any taxes or government charges. First we brought them to the Catholosate and invited the Chairman of the Inter-Community Committee of the Social Service Organizations, Mr. Haig Tilbian, to find the proper way of distributing the material to the various institutions of social service within the Armenian communities. In this Committee are represented all our three Armenian communities, Orthodox, Catholic and Protestant, as well as the A.G.B.U. After discussion in the said Committee

they made the list for distribution to all the institutions including the Birds' Nest, the CAHL, the Sanatorium of Azounieh, KCHG, etc. I think that the work of distribution was done in an excellent spirit of true ecumenism and brotherhood within the Armenian community. It was announced in the press also by the Inter-Community Social Committee; a photo copy of their brief communication is included.

"Please convey to the members of the AMAA Board and the donors, our sincere thanks and highest appreciation for your gracious and generous contribution. I want all of them to feel that their sacrifice was a worthy gesture of Christian fellowship and Armenian solidarity.

"May God strengthen you and grant new and greater services for the well being of our Armenian communities around the world.

"Please keep the Middle East and particularly Lebanon in the highest priority level and continue that same spirit of ecumenical engagements.

Prayerfully,
Karekin II, Catholicos of Cilicia"



His Holiness, Catholicos Karekin II

Shipping expenses of the goods amounted to about \$8,000.00. All of you kind readers may wish to share the joy of service by making a generous contribution towards the shipping charges. How else can AMAA serve our people but with your participation? We'll pray God will touch your heart.

THE FAMILY OF THE REV. BEDIKIAN GATHER IN TRIBUTE TO HIS MEMORY

A special service was held on Sunday, May 5, 1985, at the Armenian Evangelical Church of New York, to honor the memory of the late Rev. A.A. Bedikian on the Centennial of his birth. The service lasted one hour and was conducted by his immediate family members who had prepared a series of slides and narration to accompany them. The slides began with a photo of his father, Rev. Arakel Bedikian, pennamed "Kissag," a prominent leader in the Armenian community in Istanbul. Immediately after the photo of Kissag came photos of his church in Istanbul.

The story, accompanied by pictures, wove through the life of Rev. Bedikian: his education at Bardizag High School, Robert College in Istanbul, and at the University of Chicago, where he received his M.A. degree; then on to his marriage to Marie Bashian in 1919; the birth

of his daughter, Gloria; the newly acquired church building on 34th Street in New York City where he served 40 years as pastor; and the launching of the Armenian Missionary Association of America. Soon after the end of World War I, the Rev. Bedikian acted as the Executive Secretary of the Association. It was a labor of love and the church stood behind him. During his 40 years of ministry, the Rev. Bedikian also published many articles and books. There were five volumes of *Djeraks*, *The Golden Age of Armenia*, a 700-page volume entitled *The Story of Bardizag*, and numerous other books, editorials and articles.

The last of the slides were of the dawn. The narration ended with the reading of a passage from the Sankrit that was framed and hung over the desk of his study.

PRESIDENT REAGAN APPOINTS GOV. DEUKMEJIAN TO HOLOCAUST COUNCIL

On July 12, 1985, the White House announced that President Ronald Reagan has appointed Gov. George Deukmejian to be a member of the U.S. Holocaust Council.

Mr. Set Momjian, former Board member of the Armenian Missionary Association of America, has been the only Armenian member of the Council in the past five years. In a statement on Gov. Deukmejian's appointment, Mr. Momjian said, "Every Armenian is proud to learn of the Governor's appointment to the U.S. Holocaust Council by President Ronald Reagan. The Council could receive no finer addition to its membership. Governor Deukmejian has set high standards in everything he has ever done. He is the Chief Executive Officer of the State with the most sizable number of Armenians. . . The authority and prestige George Deukmejian brings to the Council as the Governor of the Country's most important State is unquestioned."

BEDROSSIAN LEADS OPHTHALMOLOGISTS

Dr. Robert Bedrossian, a Vancouver ophthalmologist, assumed the 1985 presidency of the Washington State Academy of Ophthalmology at its annual meeting in Seattle. His is the son of Mrs. Angele Hancock of Lima, PA, a Life Member and Endowed Funder of the AMAA.

The Academy is made up of about 90% of the practicing ophthalmologists in the state. Bedrossian was selected as president-elect of the academy for 1985.

Dr. Bedrossian has been practicing ophthalmology in Vancouver since 1957. He is past president of the Clark County Medical Society, Columbia Health Service, and the medical staffs of Vancouver Memorial and St. Joseph Community hospitals. He was on the Governor's Advisory Council for Comprehensive Health Planning for six years and twice has been a presidential elector.

He has written more than 33 articles published in medical journals or textbooks and has presented papers at four international meetings and five national meetings of ophthalmologists. He also

has been a visiting lecturer and surgeon in Indonesia, Afghanistan, Kenya and China.

WILLIAM ALEXANDER KALAJDZIAN

The Reverend and Mrs. William Kalaidjian of New York are proud grandparents of William Alexander Kalaidjian. Little William, the first grandson, was born on August 1, 1985 at 12:45 a.m. The Rev. William Kalaidjian's father, the Rev. M.T. Kalaidjian, acted as Executive Secretary of the AMAA for the period 1919-1921.

EXECUTIVE DIRECTOR PARTICIPATES IN KNIGHTS OF VARTAN BANQUET

In one of his frequent appearances in community events, on July 6, 1985, the Executive Director participated in the program of a Gala Banquet held in conjunction with the Annual Convocation of the Knights of Vartan at the Marriot Hotel in Tarrytown, N.Y. The banquet, which also featured the longtime and dedicated accountant of the AMAA, Charles Davitian, CPA, as Master of Ceremonies, was attended by a very large number of Knights of Vartan delegates from all over the United States. The picture below depicts some of the guests at the head table: (from l. to r.) Mrs. Charles Davitian, Mr. Charles Davitian, Dr. G.H. Chopourian giving the benediction and Mr. Sahag Saraydarian. (Picture courtesy of Col. Arzoumanian.)

ARMENIAN: THE ELEVENTH LARGEST ETHNIC PRESS IN THE UNITED STATES

In its October 29, 1984 issue, *The U.S. News and World Report* featured an interesting statistics entitled, "The Nation's Ethnic Press." The statistics listed 23 different ethnic groups with the number of their newspapers which ranged from 3 to 24 newspapers. The Armenians were listed as the eleventh ethnic group with six newspapers with a circulation of 43,951. Spanish was the first on the list boasting 24 newspapers with a total circulation of 875,465.

ARE YOU ONE OF THOSE?

Guggenheim Arts are working on a one-hour documentary on the occasion of the Centennial of the erection of the Statue of Liberty on Governor's Island in 1886 when France made a gift of the statue. The Statue of Liberty as well as Ellis Island are getting an expensive face lift.

Guggenheim Arts are anxious to interview immigrants who came to the United States through Ellis Island. Are you one of those? If interested and you live in Maryland, Virginia, Washington, Pennsylvania, New Jersey or New York contact by phone or write to:

Guggenheim Production
3121 South St. N.W.
Washington, D.C. 20001
Attention: Gail Schumann
Tel: (202) 337 - 6900



VISITS WITH AMAA MEMBERS AND FRIENDS

Depicted below are some of the AMAA Members and Friends visited by the Executive Field and West Coast Regional Directors during their recent field trips to various areas of the U.S. and Canada.



(L. to r.) Mr. & Mrs. William York of Chicago, Ill.; Mr. & Mrs. George Sadoian of Dinuba, Calif.; Mr. & Mrs. Jacob Kizirian of Fresno, Calif.; Mr. & Mrs. Dikran Jouroyan of Glendale, California.



(L. to r.) Mr. & Mrs. Armen Dohanian of Belmont, Mass.; our Field Director, the Rev. M.B. Janbazian with Mrs. Rose Barsumian of Tower Lakes, Ill.; Dr. & Mrs. Avedis Donabedian of Ann Arbor, Mich.; Mr. & Mrs. John Kerkejian of Fremont, California.



(L. to r.) Mr. & Mrs. Paul Topalian of Lexington, Mass.; Mr. and Mrs. Mike Megurdichian of Hickory Hills, Ill.; Mr. & Mrs. Vahan Memley of Huntington Beach, Calif. with their talented violinist son; Mrs. Lawrence Cone of Oakland, California.



1st Picture: The Boyajians of Waterford, N.Y. 2nd Picture: Dr. & Mrs. G.H. Chopourian with Mr. & Mrs. Sam Hamo of Anaheim, CA; 3rd Picture: Dr. & Mrs. Berj Gueyikian of Lincolnwood, Ill. and Mr. & Mrs. Hagop Balian of Chicago, Ill.



1st Picture: Members of the Armenian Cultural Association of Bakersfield after a meeting with the AMAA Field and West Coast Directors at the home of Mr. & Mrs. Takvor Takvorian. 2nd Picture: AMAA friends from the San Clemente, Calif. area flanking Mrs. Nevart Jambzian, a lifelong supporter of the ministry of the Association. 3rd Picture: Some of the AMAA friends from the Hartford, Conn. area after a delightful fellowship meeting hosted by Miss Araxie Yeranian of Newington, Conn.



1st Picture: Dr. & Mrs. Richard Baronian (1st and 2nd from left), hosts of a special missionary luncheon held at their home in Cranston, R.I. 2nd Picture: Dr. & Mrs. Yervant Markarian of Sherman Oaks, Calif. flanked by Dr. & Mrs. Chopourian and Mr. Jack Loussararian. 3rd Picture: The Rev. & Mrs. Vahram Salibian with their children, grandchildren and great grandchild on the eve of their 50th wedding anniversary.



1st Picture: Mr. & Mrs. Harold Artinian of Southfield, Mich. (left) and Mr. & Mrs. Vincent Kaye of Southfield with the Rev. Dr. Vahan Tootikian. 2nd Picture: The Rev. Mardiros Eylejian, of Dollard-des-Ormeaux, Quebec with his family. 3rd Picture: The hardworking ladies of the Armenian Cong'l. Church of Detroit, MI who prepare and serve the Annual Benefit Luncheon of the local AMAA Chapter.

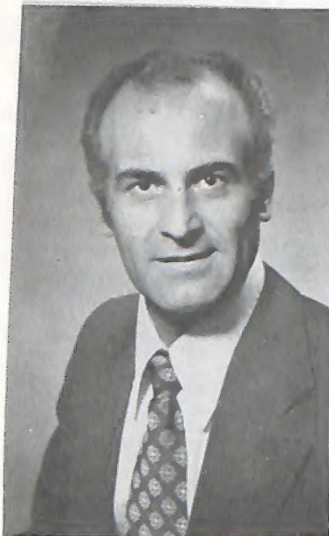


1st Picture: Mr. & Mrs. Varoujan Vartanian of Chicago, Ill. and Dr. George Aynilian of Lake Bluff, Ill. 2nd Picture: Dr. & Mrs. Manasse Manoukian of Los Altos, Calif. with Mr. Jack Loussararian. 3rd Picture: Mr. Edward Medzian, Mr. George Beylerian and Dr. Zaven Adrouny of the Calvary Armenian Congregational Church of San Francisco.

ՀԱՅ ԱՒԵՏԱՐԱՆԱԿԱՆ ԱՌԱՋԻՆ ՍԵՐՈՒՆԴԸ

Աստուծոյ թագաւորութիւնը ի՞նչ բանի նմանցընենք կամ ի՞նչ առակով զանկեալ բացատրենք: Մանանեիի հատին նման է, որ հողին մէջ ցանուած ատենը երկրի վրայ եղած սերմերուն ամենէն պզտիկն է, բայց երբ ցանոի, բուսնի, բոլոր ծառերէն ալ մեծ կ'ըլլայ ու մեծ ճիւղեր կ'արձակէ, այնպէս որ երկիւնքի թռչուններուն կը բաւէ անոր շուրթն տակ բնակելու:

Մարկ. Դ. 30-32



մարտութիւնները, անոնց հոգեւոր փորձառութեան ու տեսիլքին ենթահողէն մեր ազգին մէջ ծլաւ նոր եկեղեցի մը, որ ինչպէս վեր. Ա. Ա. Պետրիկեան դիտել կուտայ, «արմատները խորացուց, հասակ նետեց, ու եղաւ ծառ մը որ իր հաշտոյն շուք ու պտուղ ունի»։ Եւ այսօր, 149 տարիներէ ի վեր հայ ժողովուրդը ամէնուրեք կը վայելէ անոր շուքն ու պտուղը՝ հոգեւոր, կրթական, ընկերային ու մշակութային ծառայութիւնները ու օրհնութիւնները։

Բայց ինչպիսի՞ հաւատացեալներ էին Հայ Աւետ. Եկեղեցիին ծագում տուող այդ խումբ մը հաւատացեալները։ Ան ի գիտութիւն եւ ներշնչում մեզի ու յատկապէս մեր նոր սերունդին, ի՞նչ կարելի է ըսել անոնց մասին։ Այս եւ ասոնց նման հարցումներու որպէս պատասխան, անհրաժեշտ է յիշել առ նուազն հետեւեալը. —

Ա. Անոնք ազգասիր հասարակացեալներ էին: Գիտակից էին իրենց ազգային ինքնութեան: Քաջածանօթ էին հայոց պատմութեան, մշակոյթին, լեզուին: Հայ ազգային ու հոգեւոր արժէքներուն հանդէպ ունէին մեծ խանդաղատանք ու խորունկ սէր: Այս պատճառով է որ անոնք, կրնային անվարան վկայել ու ըսել, «Կը սիրենք Հայ Ազգը բոլոր սրտով ու հոգիով. . . ուստի որոշած ենք Հայաստանեայց Աւետարանական եկեղեցի կազմուիլ, եւ ոչ ուրիշ բան»: Բայց անոնց ազգասիրութիւնը մակերեսային չէր եւ ոչ ալ կրաւորական, այլ՝ ճշմարիտ ու գործօն ազգասիրութիւն մը, որ կը մղէր զիրենք գործելու ու զոհուելու, զոհուելու ու զրկուելու՝ ի խնդիր հայ ժողովուրդին հոգեւոր շինութեան եւ վերելքին:

Բ. Անոնք քաջ հաւատացեալներ էին: Գիտէին քաջութեամբ զիմակալել իրենց կեանքին ու առաքելութեան զէմ ցցուող արգելքները ու զժուարութիւնները: Գիտէին բաւարար բարոյական քաջութիւն ցուցարեմել՝ չամբերութեամբ, ներողամտութեամբ եւ սիրով զիմագրաւելու

—Մ. Պ. Ճանաչագեան

իրենց ղեմ եղած պայքարները: Ա՛լ աւելին, անոնք քա-
ջութիւնը ունէին հետապնդելու մեծ տեսիլքներ եւ յանձն
առնելու իրենց մարդկային կարողութիւններէն բարձր
նախաձեռնութիւններ: Անոնք համոզուած էին, թէ Աս-
տուած կանչած է զիրենք բարեպաշտական ու բարե-
կարգչական շարժումի մը ռահլիրանները ըլլալու հայ
ժողովուրդին մէջ: Այս համոզումով է որ անոնք կը
նուիրուէին հայ ժողովուրդին հոգեւոր լուսաւորու-
թիւնը նպատակադրող առաքելութեան նման մեծ ու
գոյաբեր գործի մը: Եւ հակառակ ամէն տեսակ դժուա-
րութիւններու ու նեղութիւններու, անոնք քաջութեամբ,
համբերութեամբ ու հաւատքով կը հետապնդէին իրենց
նուիրական առաքելութիւնը ու նպատակները:

4. Անոնք Աւետարանական հաւատացեալներ էին: Աւետարանը կը դաւանէին որպէս իրենց անհատական ու հաւաքական կեանքին, հաւատքին ու գործին կանոնը, ուղեցոյցը: Այս իմաստով է որ իրենք գիրենք «Աւետարանական» կը կոչէին: Բայց անոնց համար «Աւետարանական» կոչուի միայն Աւետարանի ճշմարտութիւնները գիտնալ կամ աստուածաբանական ու դաւանական որոշ հաստատում մը ընել չէր նշանակեր: Անոնք կը հաւատային թէ «Աւետարանական» ըլլալ, ամէն բանէ առաջ ու բանէ աւելի, կը նշանակէ Աւետարանին բացարձակ հեղինակութիւնը ընդունիլ՝ կեանքի բոլոր մարզերուն մէջ եւ անոր ուսուցմունքները կիրարկել՝ անհատական, ընտանեկան, եկեղեցական, տնտեսական, ազգային, քաղաքական բոլոր բնագաւառներէն ներս: Այս համոզումով է որ անոնք, ջանադիր էին ամէն գնով իրենց կեանքին, գործին ու յարաբերութիւններուն մէջ արտացոլացնելու Աւետարանին հարազատ ոգին ու ճշմարտութիւնները: Այս պատճառով է որ անոնք կը շեշտէին, թէ չբաւեր միայն սերտել ու գիտնալ Աւետարանին ճշմարտութիւնները, այլ անհրաժեշտ է գործադրել Աւետարանին իւրաքանչիւր պատուիրանը:

Դ. Աճունք Աւետարանիչ հաւատացեալներ էին: Կը հաւատային թէ Յիսուսի պատուէրը, «Գացէք բոլոր աշխարհ եւ Աւտարանը քարոզեցէք բոլոր ստեղծուածներուն», երկնատուր հրահանգ մըն է, որուն պէտք է հնազանդի իւրաքանչիւր հաւատացեալ: Ուրեմն, իրենց համար կարելի չէր Աւետարանին ճշմարտութիւնները վերապահել միայն իրենց անձերուն, ընտանիքին կամ անմիջական շրջապատին: Աւետարանին լոյսը պէտք էր տարածուէր ամէն տեղ ու Փրկութեան Աւետարանը պէտք էր տարուէր ամէնուն, եւ մանաւանդ՝ իրենց ազգակիցներուն: Այս համոզումով է որ անոնք, ամէն տեղ, խօսքով, գործով ու կեանքի օրինակով կը վկայէին Քրիստոսի շնորհած փրկութեան ու նոր կեանքին եւ Աւետարանին ընծայած առաջնորդութեան ու օրհնութիւններուն մասին: Արդարեւ, անոնցմէ իւրաքանչիւրը աւետարանիչ մըն էր, որ կրնար Պօղոս Առաքեալի նման վկայել ու ըսել, «Եղբայրներ, իմ սրտիս փափաքը եւ ազօթքը առ Աստուած Իսրայէլի փրկութեան համար է: Բանդի ես ինքս կը խնդրէի նզովուած ըլլալ Քրիստոսէ՝ մարմինի կողմանէ իմ եղբայրներուս ու ազգականներուս համար. . . »:

* * *

Հայ Աւետարանական եկեղեցիին 139ամեակին առթիւ, երբ այս բարեմասնութիւնները կը յիշենք ու այս խօսքերով կ'անդրադառնանք Հայ Աւետարանական Առաջին Սերունդը կազմող հաւատացեալներուն մասին, մեր խորհուրդները ակամայ կը կեդրոնանան Հայ Աւետարանական այսօրուայ սերունդը ներկայացնող հաւատացեալներուս կեանքին, հաւատքին ու գործին վրայ, եւ մեր մտքին մէջ կը ծագի այն հարցումը, թէ ասկէ տարիներ ետք ի՞նչպէս պիտի յիշուինք մենք՝ ի՞նչ պիտի րսուի մեր մասին:

Աստուած թող Հայ Աւետարանական Հարազատ ոգիով, հաւատքով ու կեանքով օրհնէ մեզ, որպէսզի մեզի յաջորդող սերունդները կրենան մեր մասին ըսել, «Անոնք ալ աւետարանիչ, աւետարանական, քաջ ու ազգասէր հաւատացեալներ էին»:

Այսպէս էին Հայ Աւետարանական Եկեղեցին ծագում
տուող մեր նախնիքները: Այսպէս ըլլալ կ'անկնկալուի
մեզմէ այլ, անկասկած:

ՀԱՅ ԱՌԵՏԱՐԱՆԶԱԿԱՆ
ԸՆԿԵՐԱԿՑՈՒԹԵԱՆ
ՊԱՐՄԿԱՍՏԱՆԻ 00
ՄԱՍՆԱԾԻԻՂԸ

Ծ.Խ.-Հայ Առնետարանչական Ընկերակցութեան Պարսկաստանի Մասնաճիւղին Նախագահ՝ Դրն. Արքահամ Յովասափեանէն ստացանք հետեւեալ նամակը, որուն քաջալերական բովանդակութիւնը ուրախութեամբ կը բաժնեկցինք մեր անդամներուն ու բարեկամներուն հետ.

Վեր. Դոկտ. Կ. Յ. Չոփուրեան

Պատուական եղբայր Ի Քրիստոս,
Ժամանակին ստացել ենք Ձեր գրութիւններն ու հրա-
տարակութիւնները, որոնց համար յայտնում ենք մեր
խորին շնորհակալութիւնները:

Թէէն ուշացումով, սակայն Ձեզ գրեւու առիթը պատ-
ւական է մեզ համար:

Աւետարանչական մեր Միութիւնը շարունակում է իր համեստ գործունէութիւնը: 1984 թւին ունէինք 45 անդամ-անդամուհիներ: Վարչութիւնն ունեցաւ իր հերթական ժողովները՝ պր. Աբր. Յովասափեանի նախագահութեամբ:

Միտթիւնը ներկայիս որոշ կանխիկ գումար ունի, որը երեք հոգու անունով պահ է դրել բանքում, որից երբե-
ւից է օգտւելու պարագային, երկու հոգու ստորագրու-
թեամբ կարելի է դրամ վերցնել:

Միուլթեանս վարչութիւնը իր անցեալ նիստերէից մէկում որոշեց՝ Միուլթեանս գրամից վճարի մի որբելիցէ անհատի կամ ընտանիքի, որը ցանկութիւն ունի մաս-
նակցելու եկեղեցու ամառնային համագումարին,
սակայն չբաւորուլթեան պատահող վճարել
համագումարի ծախսերը։ Արդեօք սա չի⁶ հակասում Ըն-
կերակցութեան օրէքներին։ Կարելի⁷ է նման ծախսեր
անել, եւ եթէ կարելի է, ի⁸ սահմանների մէջ, քանի⁹
հոգու համար։

Այս տարւայ Ապրիլ ամիսը զուգադիպում էր Մեծ եղեռնի 70ամեակին։ Այդ կապակցութեամբ Միութեան վարչութիւնը որոշեց մասնակցել նահատակների յուշարձանին ծաղկեպսակ մատուցելու արարողութեանը։ Գործադրեց այդ որոշումը եւ ապա Առաջնորդարանի հրահանգով, իր բաժին ծախսը վճարեց՝ մէկ հազար թուման։

Թեհրանի Աւետարանչական Այգուժ սկսւելու է ամառ-
նային համագումարի ծրագիրը: Երիտասարդաց միու-
թեան անդամներից գնալու են շաբաթ երեկոյեան Յու-
լիս 13ին՝ ծրագրին մասնակցելու համար: Ընտանեկան
համագումարը սկսւելու է Օգոստոս ամսին:

Աւետչ. Դաշտի Տնօրէն Վեր. Մ. Պ. Ճանապարհանի նամակը՝ Մեծ եղեռնի 70ամեակը նշող Սուրհանդակի բացառիկ թւի առնչութեամբ, շատ քաջալերական ու գեղեցիկ էր: Նամակը ընթերցեց Աւետչ. Միութեան վարչական ժողովում, եւ գնահատելով այդ գրութիւնը, որոշեց նոյնութեամբ գրել Սուրհանդակի մէջ:

Անձամբ այդ գրույթն էն համար յայտնում եմ իմ խորին
չնորհակալութիւններն ու երախտագիտութիւնները:
Բարի գտնեցէք մեզ յիշելու Ձեր աղօթքների մէջ:

Նախագահ՝ ԱԲՐ. ՅՈՎԱՍԱՓԵԱՆ

**ՇՆՈՐՀԱԿԱԼՈՒԹԵԱՄԲ
ՍՏԱՑՈՒԱԾ ԳԻՐՔԵՐ**

Տասնաբանեան՝ Աստուծոյ Հրովարտակր: Հեղինակ՝ Վեր. Դոկտ. Հերրլտ Ա. Կ. Հանէսեան:

Սուրբ Գրային Տաւը Պատուիրանքները Աւետարանին
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Քրիստոնէական սիրոյ առաքինութեան շուրջ շարք մը
խորհրդածութիւններ: Թղթակազմ: 121 էջ: Գին՝
(նուէր) 4 տոյար:

Լուսացնցու-Հոգեհոս Ալեակներ: Հեղինակ՝ Եղուարդ
Բաղուպեան:

Շուրջ երկու հարիւր հոգեչունչ բանաստեղծութիւններ
պարունակող գրքոյկ մը: Թղթակագմ: 250 էջ:

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չականի Գրատունը, ուր կարելի է գտնել նաեւ հոգեւոր
օգտակար բովանդակութեամբ շատ մը գիրքեր եւ Հայե-
րէն մեծատառ Աստուածաշունչ Մատենաներ: Ապապը-
րանքներու եւ կամ զրացուցակ մը ունենալու համար
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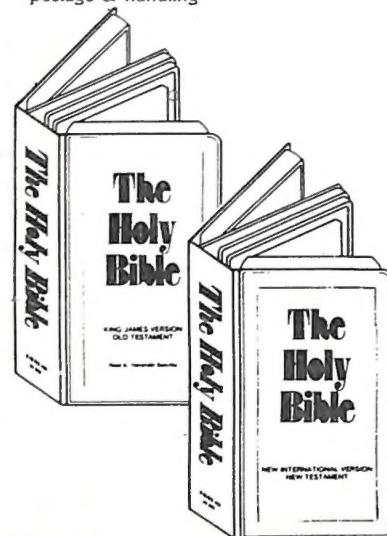
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OBITUARIES

Sympathies extended: - The Board of Directors, the Executive Director, the Field Directors and the staff, all of whom are acquainted with the deceased, their families and relatives through the AMAA records, extend their sincere and deep sympathies to the immediate kin, relatives and friends of the deceased, whose obituaries, transmitted to the Editor by pastors, friends or relatives, are recorded below.

"Let not your heart be troubled," said our Lord, "ye believe in God, believe also in me. In my Father's house are many mansions . . . I go to prepare a place for you. . . , I will come again, and receive you unto myself." (Jo. 14:1-3). This is the hope by which we should all live.

RICHARD Z. BABIKIAN



Richard Zaven Babikian

Richard Zaven Babikian entered his eternal rest on May 24, 1985 in San Luis Obispo, California. Graveside services were held on May 28th at Los Osos Valley Memorial Park, with Rev. Deane Keller officiating.

Mr. Babikian was born on December 12, 1919 in Aintab, Turkey. He was the youngest son of Garabed and Meroum (Hadidian) Babikian. He was raised in Aleppo, Syria and received his high school education at Aleppo College. He came to the United States in 1953 where he received his engineering degree from California Polytechnic University located in San Luis Obispo. Since his graduation, he had been employed in various capacities as an aero-space engineer. He retired in 1983 and moved to San Luis Obispo in 1984, where he succumbed to cancer diagnosed two years earlier.

Mr. Babikian held great respect for the ministries of AMAA, especially in its mission of helping the needy and blind Armenians, towards which he has set up a substantial endowed fund.

Mr. Babikian is survived by three brothers: Yervant of Aleppo, Syria; Souren of Los Angeles, California; and Levon of Beirut, Lebanon.

VENUS RAPHAELIAN KABAKJIAN

Aroosiag Raphaelian Kabakjian, born in 1885 in Yozgat, Turkey and educated in the American Missionary College in Marzovan

where she learned to speak English as well as Armenian, lived a useful life.

She was married to Harry Raphaelian in 1908 in New York who were blessed with 4 children: two boys and two girls.

Venus was a good Christian, a good wife and a loving mother. Warm and caring, she responded to the needs of others and never complained about her own problems. She was always there when she was needed. Active in church and community work, she was the treasurer of the Women's Society and a member of the Central Committee of the Armenian General Benevolent Union of America. At the age of eighty, she nursed and took care of her ailing husband. After his death, she lived alone in her own home with the aid of her children until the age of 90. From that time until her death on June 12, 1985, she was cared for in the homes of her two daughters with great care and devotion. She is survived by her son, Dick; and daughters, Zabelle and Florence.

SHOGER A. BEZJIAN

- By Bernard Kalfayan



Shogher Bezjian

Shogher Bezjian passed away on May 5, 1985.

She was born in Aleppo, Syria in 1919 to Dr. Nerses Baghdoyan and Dirouhy Kalayan. When she was one year old, the Baghdoyans immigrated to the United States, living first in Boston and then settling in Winchester, Mass in 1925.

After graduating from Winchester High School, Shogher received a B.A. degree from the Massachusetts College of Art and a Masters degree from Boston University. She

then studied Byzantine Art at the University of Chicago where she completed almost all requirements for a Ph.D. degree. Thereafter she began a career as artist and technical illustrator that was temporarily interrupted by marriage and family responsibilities. During World War II, she served as technical illustrator in the Manhattan Project both at Harvard University and at the University of Chicago. Her artistic talents are today evident in the many lovely paintings she left behind at home and with friends.

In 1961 Shogher married an engineer, Mihran Bezjian, the son of Prof. Zenop Bezjian and the grandson of Prof. Alexan Bezjian of Aintab. Shogher and Mihran were blessed with a lovely daughter born in 1963.

In 1965 the Bezjians settled in Alexandria, VA., and when her daughter, Mimi was 10 years old, Shogher went back to her professional career and worked as illustrator at the Institute for Defense Analyses until the end.

A memorial service was held for Shogher on May 10 in Alexandria, VA. and a second memorial service was held on May 17 at the First Congregational Church of Winchester, Mass. The many friends she left behind will remember her as a wise, gifted, kind and loving person who possessed all the fine attributes that make a person "genuine."

She is survived by her husband, Mihran Z. Bezjian; daughter, Alexandra Miranda (Mimi) Bezjian of Alexandria, VA.; brother, Vasken Baghdoyan; and sister, Maro Baghdoyan of Winchester, Mass.

ELIZABETH YARDUMIAN JERJISIAN

Elizabeth Yardumian Jerjisian was born in Philippolis, Bulgaria, in 1903, the third daughter of Lucia and Haig Yardumian. Her father was Pastor of an Armenian Evangelical Church as well as founder and Principal of The Armenian Evangelical School. In 1907, the family immigrated to America, her father having responded to the call from a group of Armenian evangelical families in Philadelphia. He founded and served as minister of the Armenian Evangelical Church until its merger with the Armenian Martyrs' Congregational Church in 1927. Not only did he serve his own congregation, but he was involved with the entire Armenian community. Elizabeth carried on her father's work by helping many

Armenians in times of crises.

Elizabeth's family included three siblings from her father's previous marriage: Ray (1889), Berge (1891), and Flora (1893). then Estelle (1900), Esther (1901), as well as Elijah (1905), Louis (1909), Mae (1913), and Richard (1917).

Each member of the family had specific chores to help the household run smoothly. Elizabeth soon learned that one of her sisters would sew and mend in exchange for house-cleaning responsibilities. She knew how to get any job done, even if she didn't do it herself. Any task she did undertake was done with thoroughness and precision. She became the unofficial family counselor helping to solve problems, following in her father's footsteps, with unusual gifts of interpersonal skills and extraordinary diligence. In her youth she was athletic and competitive; she also developed a deep love for music. Her devotion extended to her pianist brother Elijah, and to her composer brother Richard. Later she encouraged her niece, Armeen Dishtchekenian, in her pursuit of vocal performance.

Elizabeth married George Jerjisan in 1923 and worked with him to establish a business that eventually specialized in Oriental Rug and Carpet services. They had two daughters, whom they nurtured in the field of music.

Elizabeth worked avidly in the women's chapter of the Philadelphia branch of the Armenian General Benevolent Union, serving for many years as President or Treasurer. She often represented the chapter at national conventions. She also supported, with her husband, the activities of the Armenian Missionary Association of America. She was instrumental in bringing many dignitaries and musicians to Philadelphia for organizational and church fund raising functions, often entertaining them at her home. She enjoyed preparing for countless dinner parties, usually including numerous family members and their children. Elizabeth was a loyal friend to many. Her family and friends were able to return some of this love on the joyous occasion of a Fiftieth Wedding Anniversary Service and Celebration in November 1973 at their church. Her husband died in August 1977.

Before her last illness, which began in August 1984, she lived with her brother Richard and his family.

Elizabeth is survived by two brothers: Louis, Oceanside, California, and Richard, Bryn Athyn, Pennsylvania; and one sister, Mae, Upper Darby, Pennsylvania; two daughters, Gloria (Mrs. Nathan E. Sussman), Reston, Virginia, and Carol (Mrs. George A. Churukian), Bloomington, Illinois; five grandchildren; Theodore and Robert Sussman, Ann, Martha and Alice Churukian; and many nieces and nephews.

NAZENDER KULLUKIAN

Submitted by Arthur S. Yeranian



Nazender Kullukian

Nazender Kullukian, born in Marash, Turkish-Armenia, passed away on May 9, 1985, in Millbrae, California, at the age of 96.

It was her misfortune to have been living at a time and place where the Turkish rulers were determined to exterminate all Armenians. She was deported with her husband, Avedis Yeranian, and two of her children, even as she was pregnant with a child, to the deserts of Arabia. On the way she lost her husband, one of her sons and the newborn baby. Her ability as a seamstress kept her alive.

Readers of the book, **The Civilized**, written by one of her sons, are familiar with the story of her experiences.

After the Armistice she was able to return to Marash, to live with the remnants of her family. But soon the Franco-Turkish conflict broke out in 1920. At that time, her eldest son, her one remaining daughter and mother-in-law, all living under one roof, were massacred by the Turks. But the Lord had other plans for her. She was saved again, as she was working as a seamstress in the American Mission buildings.

Within about a year, she married Vartivar Kullukian who had also lost all his family during the conflict. From this union were born three sons: Paul, Minas and Sarkis. The family moved from Marash to Aleppo, to Beirut, to Damascus, and then to Haifa, Palestine. Then her husband passed away and she was left with the care of her three children.

When she came to California in 1951, her main dream was to bring the rest of her children to the United States. With her prayers and the efforts of relatives and friends, her dream was realized.

Because she had a strong faith in God, she was able to meet the many cruel challenges of her life. Like any mother, she praised her children's abilities, elevated their successes and ignored their failures.

Our mother went home to be with the Lord. Her sweet face, her gentle voice and the

spiritual legacy she left will always remain with us. We believe that death is a time of sleeping for those who are said to pass over the threshold. There will come a glorious morning, with a breath-taking sunrise and she shall dwell in the house of the Lord, forever.

ARAM MARDIAN

Aram Mardian, retired director and a founder of Mardian Construction Co., died on December 14, 1984 at Humana Hospital in Phoenix, Arizona. He was 80.

Mardian was born in Armenia and came to the United States in 1914. He learned the carpentry trade from his father, Samuel, in Syracuse, N.Y. and worked on construction jobs throughout the country before becoming a construction superintendent in the Southwest.

In 1943, Mardian moved to Phoenix, Ariz. from Pasadena, Calif. and set up the Mardian Construction Co., which had been operating in California as S. Mardian & Sons Construction Co. In 1950, he established the Glen-Mar Door Manufacturing Co. and, later, the Marco Crane & Rigging Co., a subsidiary of the construction firm. He retired as president of the firms in 1974.

His brothers, Dan and Sam Mardian, joined him in the businesses after World War II. Another brother, Bob, was an assistant U.S. attorney general before joining the firms full time in 1972.

Aram Mardian oversaw the construction of many Arizona landmarks including the sports dome at Northern Arizona University in Flagstaff, the old control tower and new Terminal 3 addition at Sky Harbor Airport, and the Senate and House wings at the Arizona Capitol.

Mardian gave his father credit for his success. "He told me to learn a trade and I'd never go hungry. I believe that," he said in March 1983.

Mardian was active in a number of worthwhile community and business organizations including the Rotary 100, Arizona Small Business Administration Advisory Council, YMCA Camp Committee, Armenian Missionary Association of America, Armenian General Benevolent Union, Intercity Committee of the Phoenix Chamber of Commerce, Reserve Officers Naval Service Club and Phoenix Press Club.

Besides his brothers, survivors include his wife, Ruth; daughters, Susan Mardian and Loretta Everett; a sister; and two grandsons.

KASPAR ARZOUNIAN

Kaspar Arzounian was born in Palou, Armenia, (now Turkey), in 1910. His boyhood, like many Armenians of his genera-



Kaspar Arzounian

tion, was truly sad and tragic. His older brother and relatives were massacred by the Turks and he was deported to the Syrian deserts.

After spending several years in Syria, Kaspar was reunited with his mother in Marseilles, France. As a young man he served in the French resistance during WWII.

In 1958, a married sister in the U.S., whom he had not seen in thirty years, invited him to the U.S. for a visit. The visit turned into a permanent residency. He married an American-Armenian, Cecelia Thureosian, and their marriage endured until his demise on November 5, 1984.

Despite the many adversities in Kaspar's life, he rose above them, applying his innate abilities to everything he did. He spoke many languages fluently and plied his skills very successfully in all his endeavors. He always showed compassion and understanding to all fellow beings, especially those in need.

ALYCE TOPAZIAN



Alyce Topazian

Mrs. Alyce Topazian had a peaceful home-going on November 16, 1984. Early in the day she whispered to her husband, Shavarsh, "Happy birthday, I love you." These were her

last words before going to be with her Lord whom she loved so dearly.

Mrs. Topazian was a faithful co-worker of Kid's Alive International (KAI). Over the past 30 years, she continually sought opportunities to speak in churches, to groups and individuals about this ministry. Both Mr. and Mrs. Topazian travelled at their own expense to visit all the homes in Lebanon, Israel, Hong Kong and Taiwan. They also volunteered to administer the Homes in Beirut and Ramallah while the missionaries were home on furlough.

George E. Hedberg of KAI gave the following testimony: "Her enthusiasm was contagious and I count it a privilege to have been a co-worker with her. Dedicated and capable co-workers such as Mr. and Mrs. Topazian are hard to find. 'The fields are white unto harvest, but the laborers are few!'"

ALTOON SARKISIAN

On May 11, 1985, one day before Mother's Day, Mrs. Altoon Dateghian Sarkisian made her transition from this life to life eternal. She was a typical representative of the Armenian survivors from the Genocide.

She was 9 years old when the horrible assassinations began in Khuylu (Kharpert), Armenia. Her father was already dead. Her mother took her and her sister to the orphanage called Panuel and was exiled with her two sons. Altoon never heard about her mother and brothers later. Her sister died in the orphanage because of malnutrition and illness.

In 1919, along with many other Armenian orphans, she was brought to Aleppo. Then she found herself in the Danish "Birds' Nest" in Jibeil, Lebanon. She grew up there, and later served in the same institution as a teacher and nurse.

She married Nishan Sarkisian in 1957 and came to Worcester. Nishan had already two sons and a daughter. Altoon became a good mother to them until they were all married and moved to California.

Altoon always had a sense of gratitude to God and showed her gratitude in service and in generous donations. A friend described her as "a sweet, kind and giving person who was always ready to serve the Church with gladness."

The AMAA Board of Directors extend their heartfelt condolences to the families of the deceased through the medium of the AMAA NEWS.

****Soukesian, Mr. William
Pasadena, CA
Barsumian, Mrs. Rose
Los Angeles, CA
*Kalaydjian, Mrs. Vergine**

***Walsh, Mrs. Ann
Wernert, Mrs. A.
Mt. Vernon, NY
Carr, Mr. Robert W.
Batavia, NY
Paul, Ruth
CA Feb. 21, 1985
Hagopian, Zabel
CA March 7, 1985
Bakalian, Mr. Ghevont Joseph
Belmar, NJ March 17, 1985
Derian, Mr. Harry
Hollywood, CA March 17, 1985
Kazandjian, Mrs. Maria
April 6, 1985
Abajian, Mr. Noubar
April 19, 1985
Torosian, Mrs. Elsie
CA April 22, 1985
Kumjian, Mr. Martin C.
MI April 22, 1985
*Chakarian, Mr. Carl Karekin
Dearborn, MI May 1, 1985
Kullukian, Mrs. Nazender
Millbrae, CA May 9, 1985
Nersesian, Mr. John
Arlington, MA May 18, 1985
*Mugrditchian, Dr. Papken
Beirut, Lebanon, May 23, 1985
**Babikian, Mr. Richard Zaven
Menlo Park, CA May 24, 1985
Bagdikian, Mrs. Elsie
MA May 26, 1985
Kechajian, Mrs. Margaret
June 7, 1985
Bagdasarian, Artzvig
Newport Beach, CA June 8, 1985
Garabedian, Mr. Paul
Fresno, CA June 8, 1985
Raphaelian, Mrs. Venus
New Rochelle, NY June 12, 1985
Bijbijian, Mrs. Bertha
Fresno, CA June 13, 1985
*Avesian, Mr. Daniel Hovsep
Detroit, MI June 24, 1985
Ajoian, Mrs. Alice
Fresno, CA June 25, 1985
*Jerjisan, Mrs. Elizabeth
Hasbro, PA June, 1985
Loucine, Jeanette
CT July 2, 1985
Saroyan, Margaret
Fresno, CA July 9, 1985
*Serekian, Mr. Mihran
New London, CT July 14, 1985
*Gostigian, Mrs. Arousiag
Phila., PA July 20, 1985
*Chopoorian, Mrs. Zabelle
Lincoln, RI July 23, 1985**

***Memorials were designated for AMAA.**

****Bequest assigned.**

1986 DRAWS NEAR . . .

As 1986 draws near, soon we shall be taking stock of our financial situation, comparing earnings with expenses to see where we stand.

Selling, buying or giving before the new year arrives can have a direct bearing on our taxes for 1985. The days left in 1985 therefore represent a practical time to do our financial planning. This is also an opportune time to benefit from the advantages of charitable giving.

The following list of charitable gift opportunities is offered to help the members and friends of the Armenian Missionary Association of America (AMAA) as they plan their financial affairs and gifts for the rest of 1985.

CASH

Cash is the most popular form for charitable giving. Cash can be easily given and the gifts easily recorded through cancelled checks and receipts.

It is important to note that taxpayers who do not itemize deductions are entitled to greater deductions than ever before for gifts made by December 31, 1985.

If you anticipate lower income and lower tax rates or more deductions in future years, then 1985 may be a good year to make a substantial gift.

GIFT ANNUITIES

Charitable gift annuities guarantee lifelong tax-sheltered income to donor and support for the missionary and charitable work of the AMAA. **A charitable gift annuity is both a gift to the AMAA and an annuity to donor.** Donor transfers to the AMAA

cash, securities, or real estate of certain value; the AMAA guarantees donor an income for life; at donor's death (or that of any other beneficiary you name) AMAA receives whatever remains in the fund donor originally transferred to the Association.

What else does donor gain with an annuity?

An annuity with the AMAA also:

- (1) Earns donor immediate contribution deduction for income tax purposes;
- (2) Frees a substantial portion of donor's annuity income from annual taxes;
- (3) Minimizes capital gains taxes;
- (4) Generally, incurs no gift tax, cuts probate costs and, in some cases, reduces estate taxes;
- (5) Solves donor's investment and money-management problems and worries about collection of income, fire, theft, or loss as to the sum given to the beneficiary;
- (6) Can even provide added retirement income.

The table below shows the Gift Annuity Rates based on single life.

Age	Rate %	Age	Rate %
50	6.5	70	7.8
55	6.7	75	8.5
60	7.0	80	9.6
65	7.3	85	11.4

SECURITIES

Stocks, bonds, mutual funds, certificate of deposits and other securities offer economical but effective alternatives for

year-end giving. Gift of the securities to the AMAA entitles donor to deduct the full market value as a tax-exempt charitable gift. In giving appreciated securities, donor avoids the capital gain tax which is payable on the sale of all appreciated property.

How can donor give securities? By simply asking your security agent to transfer them.

If donor has stocks of other securities which have depreciated in value, it is more advisable to sell and give the proceeds of the sale. In this case, the cash gift is deductible and the capital loss may allow donor to make further reductions.

LIFE INSURANCE

Insurance policies no longer needed (policies which were purchased for the benefit of someone who is no longer living or for a child who is now financially independent) make ideal year-end gifts. Donor may give such policies to the AMAA by simply informing the insurance agent to make the AMAA owner and beneficiary of the policy.

We kindly invite you to talk with us about these and other ways you can help yourself while you help the work of the AMAA. Detailed information can be provided on request.

Write or phone in confidence and without obligation to:

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